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EDITORIAL NOTES.

"If we confess our sins, He is faithful and just to forgive us our sins."

1. John. 9.

We have tried to keep our readers informed in regard to the great revival in the Khassia Hills. We are in possession of a somewhat lengthy account of the third revival assembly, which we wish to place before the public at this time. Mr. Pengwern Jones has endeavoured to sift the chaff from the wheat and we think he has succeeded in giving us a picture of that great movement which cannot but interest every Christian reader. The manifestations "which prejudiced many against the whole movement have, in great part, disappeared, but the spiritual results of the revival are real and we cannot but pray that the great work so wonderfully begun, may continue until all Khassia has become Christian and all India be awakened by the shaking of the Spirit's power.

We have already called attention to the drastic legislation in some of the Southern States of America, prohibiting the manufacture and sale of intoxicating liquors. Similar legislation is being sought for in Britain, but on lines less radical. On this subject the *Kaukab-i-Hind* makes the following comment:

All who are concerned about the development of Christian Civilization will watch with great interest the progress of the licensing bill last week introduced into the British Parliament, intended to gradually reduce the deleterious effects of the drink traffic in England. The plan is gradually to curtail the number of licenses issued until, at the end of fourteen years, public-houses shall have been reduced by something like thirty thousand

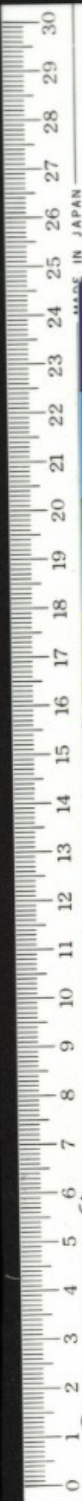
in number. Inasmuch as the bill evidently contemplates the perpetuation of the public-house in England, though many less in number than at present, the more thorough-going temperance people will accept it only as a stepping-stone to absolute prohibition. It may be reckoned on as certain that the liquor interests will fight this new measure desperately, and that the cry of vested rights will be used for all it is worth. The provision of the bill to give compensation will take the edge from much of this criticism, but it can hardly be expected that it will become a law without desperate opposition. The strange thing is that those who have most to say about the vested rights of the liquor dealers will have not a word to say of the vested rights of the widows and orphans of the thousands of men ruined by the liquor traffic, vested rights of home and support and decent parentage, nor of the vested right of a state to have its citizens live useful lives and die honorable deaths. The criminal tribes of India in reality have about as much right to ask compensation from the Government for being deprived of vested rights as have the public-houses of England. Indeed, for the debauching of manhood, the ruin of womanhood, the undermining of the foundations of society, the criminal tribes have much the better of the case. A very few gaoles and a small body of police will take care of them and their work. But it takes gaoles and work-houses and asylums and courts and police and poor rates without measure to care for what the public-house brings about. One of the most unexplainable things in the history of the human race is the uncertain attitude, and the toleration, if not helplessness, men of almost all countries have shown in dealing with this, the admittedly greatest evil of civilization.

A most interesting and useful booklet has been published by the Christian Literature Society, Madras, entitled

THE QURAN IN ISLAM by Rev. W. Goldsack (Price 1 anna and postage.)

The writer calls attention to the fact that whilst Muhammad frequently referred to the Jewish and Christian Scriptures as the word of God and in many passages of the Qurán confirmed them, yet Muslims have almost invariably spoken of these Scriptures as "corrupted" and therefore unworthy of serious attention to-day. The reason for this attitude of Muslims is that a careful comparison of the Quran with the former Scriptures shows that "the Qurán, which claims to "confirm" the preceding Scriptures, in reality differs very much from them. "This dilemma has led Muslims to deny the integrity of the Taurat and Injil in order to explain the discrepancy. They have not seriously considered the question as to the integrity of the Qurán. This little booklet endeavors to establish the fact that the Qurán itself has been corrupted, and from reliable Muslim authorities, shows that "the present Qurán has been so mutilated and corrupted since the time of Muhammad that it can no longer be relied upon as an accurate and complete record of what he taught."

The writer first calls attention to the various readings noticed in the lifetime of Muhammad and proves them to have been more than mere differences of dialect as some would have us believe. He then turns to the recensions of Abu Bakr and Osmán. On the authority of *The Mishkat* and *Al-Bukhari*, the author shows that while Abu Bakr first collected together the whole Qurán into one book, it soon became necessary for Osmán to make a more drastic recension in order to allay the doubt which began to arise in the minds of the people because of the many various readings. A committee of four:



Zaid ibn Sabit (a native of Madina) Abdullah-ibn-Az-Zubair, Said-ibn-Alas and Abd-ib-al-Haris-ibn-Hisham (three members of the Quraish tribe) was appointed to prepare a Qur'an and when they had completed the work Osman sent a copy to every part of the Muslim world and ordered all other leaves to be burnt! The destruction of these original authorities has shut up the Muslims to the authoritative edition of Osman thus making it impossible to discover how far the Qur'an agrees with the recension of Abu-Bakr. The followers of Ali refused to recognise it as correct, claiming the omission of many passages. It seems that Ali made a collection of the Qur'an, but it seems to have been lost.

An account of the Qur'an of Ibn-Mas'ud is then given which goes to show that Ibn-Mas'ud, a companion of the prophet, refused to recognise the recensions of either Abu-Bakr or of Omar. A copy of this Qur'an was found at Bagdad in the year A. H. 378, which proved, on examination, to differ materially from the current editions. "It was at once burnt amidst the acclamations of the deluded people." Even Abu-Bakr's Qur'an, which at his death remained in the custody of his daughter H-fsa, was at her death seized by Merwan, the Governor of Madina, and burned, he saying: "If it be published abroad, people finding differences will again begin to doubt."

Here follows in three chapters, the testimony of Imam Husain, Kazi Baizawi, and the traditions concerning the various readings of the Qur'an, showing a multitude of readings, with "differences in letters and words innumerable," and "a few such passages which, on account of the difference, entirely alter the meaning of the Qur'an" (The passages quoted are from the great commentator Imam Husain.)

For these interesting passages we must refer the reader to the book itself.

The author concludes by quoting Sura Yunas, verse 29. "If thou art in doubt concerning that which we have sent down unto thee (O Muhammad), ask them who are reading the Book before thee."

The reader will be glad to know that this booklet is now being translated into Urdu and will shortly be published in the Persian Character.

The death of Rev. Jacob Chamberlain, M. D., D.L.L.D., at the house of his son, Rev. L. B. Chamberlain at Madanapalle, Madras, brings to all who knew him a keen sense of the loss which has come to the Indian missionary body. A man of wonderful resource—a most indefatigable worker and possessed by a never failing

enthusiasm, Dr. Chamberlain was an example of Christian labour and devotion.

Dr. Chamberlain entered upon the missionary field in India about fifty years ago, and excepting the usual furloughs, this period was spent in the Master's service. He saw the church established in many towns and villages with thousands of converts to lament his death. He lies buried in the cemetery, located in the place he called home. "He being dead yet speaketh."

THE THIRD REVIVAL ASSEMBLY ON THE KHASSIA HILLS.

The Laitkynsew Assembly for which so many people in India were praying is over, and probably this was one of the most wonderful Christian gatherings that ever took place in this country. Few people outside of the Khassia Hills know even the name of the village of Laitkynsew, but we imagine that the place has now become a sacred name in heaven because many must have been born again there and many more must have renewed their covenant with God in Christ during the services held there this month.

Owing to the poverty of the people it had been announced that delegates only would be entertained by the Christians. Some hundreds of delegates were present and hundreds of men and women besides attended the Assembly at their own cost, and on the Sabbath Day Feb'y, 16th, there were possibly 6000 people present and the services had to be held in the open air.

There was not the general excitement that was experienced at Mairang Assembly two years ago but at several of the services at this year's gathering the feeling and enthusiasm surpassed everything that we witnessed at Mairang.

It is now three years since the Revival commenced on the Khassia Hills and many who were deeply moved at the very beginning have lost none of the fire to this day. It was our delight to witness the enthusiasm of some who took such a prominent part at Mairang and on enquiry we found that they had kept up this intense fervour from the very beginning to this very day.

Some who attended this Assembly were full of doubts, there were so many obstacles in the way of a blessing that they could scarcely bring themselves to expect a successful assembly—there were so many hindrances that the people at large knew nothing about. Would God be present in spite of these hindrances? Were the conditions for an outpouring of the Spirit fulfilled? Thus the faith of many wavered considerably. But during the first days first days when letters began to arrive from several parts of India informing that constant and earnest prayers were being offered for us, we realized the truth of the words "God is unto us a God of deliverances" Psalms 68:20.R.V.

"All things are possible with God" Mark 10:27. We have no doubt that the Spirit was poured on the Assembly in answer to the prayers of God's people. From Thursday night until Saturday afternoon were times of great blessing, but the overpowering presence of God was not felt until Saturday night—the windows of heaven were then opened and we were not able to contain the blessing that was poured upon us. A sermon on Love had been preached by a young Khassi preacher, then missionary who had been appointed to preach after him, gave out a hymn, a translation of Sankey's Hymn,

"His love is more than tongue can tell,"

Something took hold of the congregation in singing the first and second verses, and these and the chorus were repeated many times. Then the third verse was taken up:

"The peace I have in Him, my Lord,
Who pleads before the Throne of God.
The merit of His precious blood,
Is more than tongue can tell."

And hundreds tasted this Love as they had never done before, and the chorus, "His Love is more than tongue can tell," was repeated for half-an-hour, until we all felt that Heaven had come down to the place. It is impossible to describe the scene as hundreds with faces turned upwards swayed to and fro in singing these wonderful words, quite oblivious of all except the love that Jesus had for them. The fourth verse, "The joy that comes when He is near, &c," was taken up in the same way and then scores began to pray simultaneously—there were cries for mercy, there were confessions of sin and failure—there were joyful notes of praise in these prayers. All seemed to be melted by that love, "Which is more than tongue can tell." The missionary did not preach, for God Himself was speaking and the service did not close until it was 11 o'clock.

A prayer meeting had been announced for 7 o'clock Sunday morning; but long before that hour the chapel was crammed and hundreds failed to enter. This was one of the most precious meetings of all: the Spirit of prayer and praise filled every heart—and He seemed to pray through these dear children of God. A Lushai, who was present, reminded the people that they had promised at the Mairang Assembly to pray for the Lushai Hills, and he begged of them to fulfil their promise. Many at once began to pour out their hearts for the Lushais, and we look for an answer to their prayers. A request was also made for prayer for a minister and his church in Sydney.

The services in the open air commenced before 10 o'clock and lasted with very brief intervals until dusk, and after that a long service was held in the chapel. So altogether the services lasted from a little after 6 o'clock in the morning until 12 o'clock at night and some scarcely left the ground the whole time.

According to the usual custom at these

Assemblies to preach, the... At the... and the... tened to... the mid-da... largest one... over 6000... only was a... liminary p... ers from... commence... mediately... the whole... text "He... Solomon 5... ed the uni... paring Hi... most valua... ing how al... compared... came very... lief to ma... soon as th... for over a... oblivious... gether lov... for the mi... And at the... the same... and praye... preached.

"The J... These wor... couraged... holy men... nal failure... ter in whi... cellence... men, yet i... with his... of charity... religious... down fire... outspoken... there was... which El... say it was... but even... he might... appeared... any going... discourag... will fall... Elijah... thee." N... for Elijah... will notic... cal. Of... ments (a... do not h... our being... is the ch... And we... portance... state.

Whe... per tree.

Assemblies six persons had been appointed to preach, three Khassies and three missionaries. At the morning service the Khassi and the missionary preached and were listened to with intense earnestness. At the mid-day service, which is always the largest one, and was attended by possibly over 6000 people, the Khassi preacher only was allowed to speak. After the preliminary part of the service and a few prayers from the congregation, the Khassi commenced to speak and almost immediately a breathless solemnity came over the whole congregation. He took as his text "He is altogether lovely," Song of Solomon 5:16, and for an hour he showed the unique loveliness of Christ, comparing Him to the most beautiful and most valuable things of earth and showing how all faded into insignificance when compared with Christ. The feeling became very intense and it was such a relief to many to be able to praise Him as soon as the discourse was finished, and for over an hour the people seemed to be oblivious, of all except Christ who is altogether lovely. It was out of the question for the missionary to preach afterwards. And at the afternoon service it was again the same, the people broke out into praise and prayer as soon as the Khassi had preached.

To be concluded.

OUR DEPENDENCE ON BODILY CONDITIONS.

"The Journey is too great for thee." These words were spoken to an utterly discouraged man. It has been said of the holy men of the Bible that their most signal failures were in those points of character in which they were remarkable for excellence. Moses was the very meekest of men, yet it was he with spoke unadvisedly with his lips; St. John was the apostle of charity, yet he was the very type of religious intolerance in his desire to call down fire from heaven; St. Peter, the brave, outspoken disciple, denied his Lord. If there was one thing above all others for which Elijah was remarkable, I should say it was superiority to human weakness, but even Elijah gave out and wished that he might die. He was discouraged! Life appeared to him to be a total failure. I am going to talk now a few minutes to discouraged women, and I think the words will fall soothingly on you as they did on Elijah. "The journey is too great for thee." Now, let us see what the angel did for Elijah when he said these words. You will notice that he ministered to the physical. Often these utterly discouraged moments (and there are but a few of us who do not have them at times) come from our being tired out physically. The body is the channel for our highest emotions. And we have yet to wake up to the importance of keeping our bodies in a healthy state.

When Elijah lay down under the juniper tree, and wished that he might die,

he was suffering from physical prostration, and God had prepared food for him, and the angel said, "Come and eat." You will mark the tenderness. He did not say, "Can this be Elijah?" No. This was not the time to preach to him, this was the time to care for him physically. "Come and eat, for the journey is too great for thee." What comfort there is in that sentence, "The journey is too great for thee." It gives us such an ideal view of God. We feel that he sees the journey that is before us, as well as the way we have come, and wants us to be prepared physically for it. Oh, what it would be to many who read these words if they only believed that God cared whether the journey was great or not. I am compelled to believe that so many never realize that God cares whether they are tired or not. Would it not make a difference if we believed he cared for us? Well, he does and he would have us rest always in his love.—Margaret Bottomore.

DNYANODAYA.

ONCE IN AWHILE

Once in awhile the sun shines out,
And the arching skies are a perfect blue;
Once in awhile 'mid clouds of doubt
Hope's brightest stars come peeping through.
Our paths lead down by the meadows fair,
Where the sweet blossoms nod and smile,
And we lay aside our cross of care
Once in awhile.

Once in awhile within our own
We clasp the hand of a steadfast friend;
Once in awhile we hear a tone
Of love with the heart's own voice to blend;
And the dearest of all our dreams come true,
And on life's way is a golden mile;
Each thirsting flower is kissed with dew
Once in awhile.
Once in awhile in the desert sand
We find a spot of the fairest green;
Once in awhile from where we stand
The hills of Paradise are seen;
And a perfect joy in our hearts we hold,
A joy that the world cannot defile;
We trade earth's dross for the purest gold
Once in awhile.

Nixon Waterman.

The most dangerous affectation is that of knowing. It easily deceives the ignorant, but wins only the contempt of one who does know.

It is better to know a few things well than to dabble with the inaccurately understood fragments of many things.

MISDIRECTED

A NORTHERN railroad train was slowly forcing its way through a terrible blizzard. A woman with a child was much concerned lest she should not get off at the right station. A gentleman, seeing her anxiety, said, "Do not be concerned. I know the road well. I will tell you when you come to your station." The train stopped at the station before the one at which the woman wished to alight, and the brakeman called out the name. Then they went on, and soon the train stopped again. "Now is your time," said the gentleman, "get out quickly." She left the car with the little one, and the train went on. When next they stopped, the brakeman called out the name of the station where the woman had wished to get off. The man ran to him and said, "You have already stopped at this station." "No," was the brakeman's answer, "there was something the matter with the engine, and we stopped a few moments to repair it." "My God," the man cried, "I put that woman and her child off in the storm." Afterward they found the woman with her child in her arms both frozen to death. It is an awful thing to give wrong directions concerning the Word of God. It is a terrible thing to thrust a soul out into darkness and death, when you might point them to the Light of Life.

ONWARD.

HEART COMMUNION.

The joy that comes from a true communion of heart with another is perhaps one of the purest and greatest in the world, but its function is not exhausted by merely giving pleasure. Though we may not be conscious of it, there is a deeper purpose in it as education in the highest arts of living. We may be enticed by the pleasure it affords, but its greatest good is got by the way. Even intellectually it means the opening of a door into the mystery of life. Only love understands after all. It gives insight. We cannot truly know anything without sympathy, without getting out of self and entering into others. A man cannot be a true naturalist, and observe the ways of birds and insects accurately, unless he can watch long and lovingly. We can never know children unless we love them. Many of the chambers of the house of life are forever locked to us, until love gives us the key.

HUGH BLACK.

Knowing includes not only the thing itself, but its relations. It cannot stop, therefore, until it touches the Creator and Source of all things.

It is rather discouraging to know enough to see how much there is to be known. But that vision draws one on to know more.

TELEGRAMS.

LONDON, March 14.

Mr. Asquith speaking at Oldham referring to the unexampled trade activity of Great Britain despite the rise in prices and scarcity of money mentioned that 130 new spinning mills had been erected during the last three years at a cost of £15,000,000 and employed 25,000 hands.

Now that money had nearly regained its normal level it was difficult he said to discern any cause for depression.

LONDON, March 15.

The bye-election at Peckham to fill the vacancy caused by the death of the late Mr. Clarke is producing a very keen fight. The candidates are Mr. Gantrey, Liberal, and Mr. Gooch, Conservative and the Licensing Bill is the chief issue of the contest.

A sensation has been caused by a local brewery making a contribution of fifty pounds to the Conservative funds, but Mr. Gooch has declined the offer.

LONDON, March 14.

A telegram from Washington states that the Pacific fleet under Admiral Evans after leaving San Francisco will visit Hawan Samoa, Melbourne, Sydney, and the Philippines and will proceed homewards via Suez.

The Porte has agreed to the renewal for seven years of the mandates of the foreign officials in Macedonia.

A telegram from Berlin states that the German Bundesrath has voted funds for the construction of colonial railways which will cost £7,500,000. The amount will be covered by loans.

The works include an extension of the Usambara line to the Pangani river and of the Morogoro line to Tabora.

A fire has destroyed four hundred houses in the poorest Jewish quarter of Hasoking at Constantinople and 300 people are homeless. Relief is being distributed.

LONDON, March 15.

The High Court has sanctioned an agreement of the parties in the Parsi panchayat case, where action was brought seeking a declaration that the trustees had no right to exclude proselytes from the benefits of the fire temples and towers of silence, and a declaration that the Zoroastrian funds are the property vested in the entire body of Zoroastrian believers. The Court orders an agreement to be drawn up by special commissioners, selected from the parties, embodying clauses securing the rights to these benefits upon converts.

LONDON, March 16.

The Emperor Francis Joseph is suffering from a bad cold and all audiences have been suspended.

Mr. Runciman in the Commons informed Mr. Rees that Russia had not replied to representations made on the 6th February to remove the duty on Indian Tea via the Black Sea.

Mr. Mackenzie King Canadian Deputy Minister of Labour has arrived in London

to ask the Imperial Government to take joint action in the restriction of the influx of Indians into Canada.

In an interview Mr. King said that the matter was most urgent as 12,000 Asiatics including 2,000 Indians landed during 1,907 and were over running Columbia and lowering the standard of living.

It is officially announced that a company will be formed to take over *The Times* which politically and editorially will remain wholly unchanged. Mr. Walter will be chairman. Mr. Moberley Sell, Managing Director, and Messrs Buckle, Cherol and Monypenny & Co., Directors. No shares will be offered to the public.

The freedom of the city was to-day presented to Miss Florence Nightingale at the Guildhall, her nephew accepting it on her behalf as she was unable to attend.

A reign of terror exists at Port au Prince where twelve of the leading citizens alleged to be concerned in a conspiracy have been dragged from their beds and summarily executed.

An ultimatum has been sent to French and German Ministers demanding the surrender of refugees.

Mr. Asquith in the Commons replying to a question on the subject announced that the British warships *Cressy* and *Indefatigable* have been despatched to the scene and that French and German warships are also proceeding thither. It is announced at Berlin that German and France are acting together.

Reuter wires from Tokio that the *Tatsu Maru* dispute has been settled. China has conceded all Japan's demands including the rehoisting of the *Tatsu Maru* flag the Chinese warships meanwhile firing a salute.

Reuter's Hong-Kong correspondent says the *Tatsu Maru* has been released.

Mulai Hafid's overtures are regarded with suspicion.

It is stated that General d'Amade has refused to negotiate unless Mulai Hafid sends to the French camp the kaid who are prepared to accept all conditions.

CALCUTTA, March 16.

At the High Court to-day, the Chief Justice with Justices Chitty and Fletcher disposed of an appeal preferred by the defendant in the case *Loliteswar Singh v. the Maharaja of Darbhanga*. Loliteswar Singh filed a suit in the High Court claiming Darbhanga Raj and obtained leave to have the case heard in the High Court. The Maharaja of Darbhanga then applied before Mr. Justice Woodroffe to have that leave cancelled, but the application was rejected. Against that order the defendant now appealed. Their lordships thought that this should be tried at the High Court and dismissed the appeal with costs. It was stated that the estate was valued at over 19 crores of rupees.

LONDON, March 17.

General d'Amade on Sunday last dispersed a large gathering of Meors who fought most obstinately for hours. The Meors lost heavily especially from bayonet charges. Their tents and herds were captured.

The French returned to camp after a march of thirty eight miles in which they displayed wonderful endurance.

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